

from the bowels of the earth, and they were defeated with great slaughter. From this circumstance the Coweta town became the great war town of the Creek Nation. Then the Kasihta sent back for the Coweta but, without waiting for them to catch up, continued in the same direction as before. Presently they reached a country populated by naked people who would attack them and then run off. The naked people did this repeatedly until they at length ran into a dense fog. The Kasihta followed them and, emerging on the other side, found themselves on the shore of the ocean from which the fog had arisen. Unable to go farther they camped where they were, and in the morning saw the sun rise out of the sea. They concluded that that was why it was so bright and pure. By and by the Coweta came up, and the two peoples agreed that the country from which they had started was so far off that they would not return to it. So they remained where they were, fought with the inhabitants of the land, and brought them under their own system of laws.

"In course of time no people were left willing to resist them, and they longed for someone with whom to fight. Hereupon Coweta challenged Kasihta to a game of ball in order to obtain revenge for having been beaten with switches by the latter. The custom of having ball contests originated at this time and in this manner and has continued to the present day. Now arose the division between the war towns and the peace towns. The war towns have separated from the Coweta and the peace towns from the Kasihta, except in the cases of towns which have been brought in from outside. These have usually been brought in by the peace towns, and hence are generally white."

A very much longer account, involving, in fact, a rough history of the Kasihta tribe from earliest times to the date when they made peace with the Cherokee, was, however, taken down by the late Albert S. Gatschet from the same native authority. It is preserved in one of Doctor Gatschet's manuscript notebooks in the original Creek with interlinear translation, and, as nearly as I can determine, runs as follows:

"It was in the beginning when people were first created. This is the history of the three tribes known as Kasihta, Chickasaw, and Coweta. Far off toward the west many people came out of the ground. And the Coweta were delayed by the root of a tree which stretched across their road. Then the Kasihta and Chickasaw towns came out of the earth together. At that time the people were without clothing or fire. And they sewed together leaves of trees with which to cover themselves. And while they were there the Breath-holder (Hisa'kita immi'si) spoke to them and said: 'The earth which lies here is the foundation of all things.' And he said: 'The

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